

ledge that comes to us through our senses. This simply enables us to catalogue symbolically the effects that these influences produce. The word "ocean" of itself affords no idea of the great waters : it is merely a symbol which stands for them in speech and writing. The impressions which we gather of the ocean by sight, hearing, and touch resemble it no more nearly than does the word : they also are merely symbolic—sensations which give us, not veritable pictures, but artificial signs. What can we know of the essential disposition of Nature when her face is shrouded from us ? What should we know of man if we could see nothing but his material accomplishments—his furniture and houses, his roads, railways, and shipping? The clues which Nature vouchsafes to us are infinitely less instructive. for what we judge to be her accomplishments are but visionary symbols of things which we may never hope to realize.

We are then, deceived by our senses. And we are misled by our reason. We watch its processes in the mirror of our consciousness. They rest entirely upon the assumption that like happenings involve like consequences : we regard this sequence as the result of the abstract property of cause and effect, and are uneasy in our minds unless we can assign a cause to every happening. It seems particularly necessary to

assume that the circumstances upon
which our
lives and happiness depend are
ordered. and not
the result of purposeless change. and
this assumption
tion has influenced the speculations of
agnostic
philosophy quite as strongly as the
meditations
of religious feeling. Evolutionists are
incessantly
engaged in searching for utilities in
the colours.